/111 cont./

141 both men and women, and fair hair indicates either an
142 oddity or a clandestine affair. The forehead is rather small, as are also the languid, downcast eyes; the face is round, the nose flat, the mouth wide, the denture white as ivory, the chin short, and the lips rather thick. /112/ The
142 men do not wear beards, and anyone would believe that they
302 are beardless, but the main reason why they do not have one is that they pull out the hairs as they grow, and for this they have some tin tweezers with which they make all the hair disappear, and they do well, because otherwise, in view of their slovenliness, with long beards they would really be orangutans (1).

[186] 1. The Toba call the Chiriguano tigre face because of his round face, and the latter gets back at them by calling them horse face because of their long faces. In the missions the neophytes wear mustache and goatee.

141 They have a chest thrust forward, rather heavy
[291] shoulders and arms, normal-sized hands, and not very big feet, in spite of the fact that they grow as they will since they always go barefoot, especially the women, and not
147 all of them wear sandals /ojotas/. When they are enjoy-
[853] ing good health, they are very robust, and the women without the slightest bother will nurse two babes at their
[609] breasts. Whenever some white Christian woman is not able to nurse, she usually seeks out a Chiriguano woman to wet-nurse her child; this, in addition to being very advantageous because of the goodness of the blood, is also quite eco-
● 855 nomical. But it is true that most Indian women do not
[609] wish to take care of children other than their own; most
[466] of the time they agree to it with reluctance, or by force, this last occurring when the Indians are subject to a master.

/212 cont./

736 603 824 853 very easily manages to make the milk come down. She grinds watermelon seed or sarsaparilla root, Isipocagua, and washes herself repeatedly, squeezing herself over or above her breasts, and makes the famished child suck continuously for several days, and in a short time she achieves the desired result. Sometimes even young women lose their milk. They then look for the root and juice of the sámolo, or cipoi, wash the breasts with this juice, and succeed in nursing their children again (2).

2. In the confirmation administered by the Bishop in October, 1909, in Ivu Mission, an old woman of some 60 years of age presented her granddaughter, whom she had nursed. She is still alive, and so is the twin granddaughter, although not very strong.

Joy and Grief

• 855 For the Chiriguano race their joy at the birth of a male child is the same as at that of a female child, because if the former helps his father in field chores and in hunting and fishing, the latter helps her mother in household chores, and the father as much as the grandfather very much like to eat meal which has been ground by the hands /213/ of their daughter 765 855 or granddaughter. If either one dies, the grief that the old people feel is very heavy. I witnessed many times a mother's agonies of grief over the death of her son and the profound feeling of the father over the irreparable loss of his idolized daughter.

797 758 164 What I am going to relate will better convince my readers. In the month of July in the year 1909, a rabid dog at the girls' school of the San Buenaventura de Ivu Mission bit Cecilia Yaguándai slightly and Ana Yarandui and Delina Aragúndai more severely. The two latter, younger than the

753 had asked for her as his wife, a proposal which had not been
754 accepted; but it must be noted that the Indians attribute every death to sorcery.

765 The loss of this child was greatly mourned by relatives
[764] and others, and her parents, who loved her very much, burned all of the clothes and things that she had, in addition to having buried with her the best and abundant clothing which her father had just brought her from the Argentine Republic. The girl had three donkeys which had been given to her by her father. They sold them in order not to see them any more, in order not to be reminded of their late daughter each moment and immediately weep.

●855 I have related this event so that my readers may know
765 that the Chiriguano love their children whether male or female, so that they may see the grief they feel, and so that they may know that in case of hydrophobia the medicine which I administered to the girls Ana and Delina is a good remedy; after the last fever they are now completely well (1).

114

1. If some new missionary or other readers may not know of it, let them now know that ammonia drunk as drops in water and placed on snake bites and bites of other poisonous animals or insects is very efficacious. In ignorance of having been bitten by a spider, I suffered the consequences for seven months and got well as soon as I applied ammonia to it. For another bite I used ink very efficaciously; it is enough to paint the bitten part with it.

Deformed Children

845 It is not easy to ascertain why the Chiriguano kill their
847 children who are born deformed. Some writers have stated
732 that they do it so that all will be valiant warriors, but this reason is not satisfactory because deformed women are not found either, and certainly women are not good for war.

/217 cont./
797 done wherever there are no missionaries (2).

2. In every sense civilization brought by the missionary is preferable. Colonization of the sort which they are trying to implant today is very costly, brings little material progress and no moral progress. I refer to the latter more than to the former.

Education of the Children

000 In man, love and tenderness for his children is natural; just as the birds, the animals, and the very beasts of the forest love /218/ and take care of their young, this same inclination, with much greater reason, is found in the rational creature made in the image and appearance of God. /The remainder of this paragraph and the next two paragraphs on p. 218 are omitted in the translation. The last paragraph on p. 218 follows./

The true love of fathers for their children is only found in the Catholic Religion; this can be proved by many examples of incredulous persons who, despite their incredulity, taught the catechism to their children. Outside of Catholicism, /219/ the potential of the soul is not cultivated, a pure materialism is taught, and how can anyone who does not profess any religion at all educate his children? What education will he be able to give if, in addition to this, he is ignorant? His tenderness or love will scarcely have any effect, never a moral one.

●855 This is the tenderness of the Chiriguano. They love their children truly; all of the work of the Chiriguano is only aimed toward the corporal well-being of the child; he gets his daily food for him, thinks about his clothing, sweats in order to shelter him and defend him from the inclemency of the season, from the fury of the winds, and from the impetuosity of the rain, but he does not concern himself with his morality.

/219 cont./

855 The child grows up in his sight with all the imperfections of little lambs or kids, because that is also the way in which he, the father, grew up.

855 462 When children of either sex are still in swaddling clothes, they receive the care of the mother, the grandmother, or other women who may be very closely related. It is unusual for a man to take care of newborn children, both because this is natural in all the countries of the world and because it would offend his dignity. But when the child begins to open his eyes well and to have some understanding of external things, he takes it in his arms with all the love that the child in its innocence inspires.

But the one who normally cares for the children of both sexes until the age of six or seven years is the mother. She washes them, bathes them, puts them to sleep, nurses them, takes them from one place to another, carrying them in the folds of her clothes. The father only helps at this task when the mother cannot attend to it because she has others, or because she is busy making chicha, preparing food, etc. (1).

1. If there is no mother because of death or for some other reason, the man finds himself in a difficult situation with regard to his children and quickly seeks out a female relative.

868 School of Arms and Strategy

At the age of seven years and even sooner, the father takes special charge of his male child, with the girls remaining in the charge of the mother; he makes for his son a bow and arrows suitable for his age and strength and begins to train him, teaching him to use them and the way to aim and shoot (2).

2. The father takes his son to the woods, where he begins to hunt little birds, and, if he manages to get some, he takes them

/221 cont./

Private Life

593 888 The father and mother take great pains for the material or corporal well-being of their children, both male and female, and they in turn have affection for their parents. Nevertheless there is no lack of creatures with very bad inclinations, who forget their parents' goodness, forget the labors undertaken by the latter in caring for them in their tender years, and abandon them in their old age in the midst of their suffering and privations.

593 861 867 273 The father and mother almost never address harsh words to their children; much less do they correct them with corporal punishment. The children attend the public drinking sessions in the company of their parents, and how strange it can seem to see father and son sometimes drunk together in the streets or in the plaza of the town! They see their fathers in other people's fields, taking advantage of the first fruits, and then the son does what he has seen. He hears his mother telling stories not at all clean, he sees acts not at all moral, he witnesses altercations in the house, hears his mother's jealousy, sees his father's bad deeds, and he thus will naturally follow the same path when he arrives at an age of competence and even before.

855 603 581 If the woman is very young when she is married, as often happens, it is the grandparents who take care of the grandchildren so that the young daughter may have more time to enjoy herself, since in the beginning /222/ marriage is nothing but fun for the young people (1).

855 593 606 1. Young girls help their mothers in the care of their own children and in the preparation of chicha, knowing that the drunken husband will first hit her, or even his parents-in-law if they try to protect her.

/227 cont./
881 health, contract marriage, serve their husbands very efficiently,
178 and educate their children, who are born with all the perfection
197 of nature (1).

000

1. In the Chiriguano region, even in that part won by the missionaries of Potosí after the year 1870, many maidens of the white race have contracted marriage, having reached a suitable age.

Imposition of the Tembeta

• 855 The education of the boy, as has already been seen, is the task of both parents. Up to a certain age it is almost exclusively that of the mother, and after the age of six or seven years, exclusively that of the father, who accustoms him to field chores, to hunting, and even to fishing in the areas where
226 there are large rivers. Fishing is done by the women in the
462 little streams, and the men assist them in the diversion of the water and setting up two boundaries in the form of a \/, open to allow the water to pass through, a job they call Parirenta.

881 /228/ The time now comes for the boy to be a man and
[195] not a boy, the time to give up the ú ú of his affirmative answers and to adopt the Ta suitable for the Cuimbae, or man
[304] ready for everything. His father, his grandfather, his mother,
[301] and other relatives make him understand that for this it is
[885] necessary that he show his companions the distinctive mark of the tribe, that is to say, it is necessary to have his lower lip,
[554] Tembe, pierced and to place in the hole the Tembeta, which for the Chiriguano is a sign of his manliness (1).

[192]

1. The tembeta is a word made up of tembe, lower lip, and ta or ita, stone, which literally translated, means stone for the lower lip, where it is put.

/293 cont./

765 are allowed to when the burial is over: an aunt accompanies them, especially a maternal one if they have one, and stays in the house for a while, if she does not have children of her own.

They look for her in vain, silent and confused, and not even the tenderness of an aunt, who must swallow her own tears in silence, can distract them from their thoughts. When she hears the motherless ones looking for and asking for the one who was the author of their days, she answers the poor creatures with emotion, and even with force, that she will soon return, either from a nearby town or from the field, and meanwhile tears run down her cheeks, giving the lie to her pretended serenity. But the innocent little ones do not understand and continue with their questions, looking at the aunt dismayed and even frightened. What a sad picture!

768 589 When it is a woman who leaves her husband a widower with children, naturally in a short time he must find another wife who will serve as mother to the motherless children and take care of the house, because a man cannot attend to the things which are the domain of a woman. For a short time he can get his close relatives to attend to such things, but they soon get tired or return to the duties of their own home. Then the widower must look for another woman privately and without hurting the feelings /294/ of the neighbors, who naturally understand the distress of the widower who, if he has a mother or an unmarried sister, does not take such a step and tries to abstain from a second marriage as long as he can, but in every case before the year ends he will have found a new companion to brighten his days and make his life pleasanter (1).

768 589 593 602 855

1. The widower tries to marry a sister of the deceased or a close relative, so that she will have affection for the motherless children. When a new wife is tyrannical or is thrown out, either some other relatives of the deceased or of the widower himself take care of the children: the Chiriguano feel deeply the suffering of bereaved children.

/192 cont./ C Ce 524

On the Rio Pilcomayo three pins were used on each side. The distance between the pins of the opponent was three ells. Each pin consisted of a shelled ear of maize, and the distance between them was supposed to be a hand span (1). The balls Ee [804] [323]

1. Longest distance between thumb and little finger.

used are made of fired clay and are hollow, with small, rattling pellets inside (Fig. 99). /Plate 17 appears here./

C Ce 524

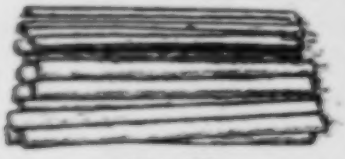

Fig. 85.
Little sticks for the tshűcareta game. 2/9.

/193/ The Life of the Indian Children C Ce 855 ●

If one speaks of the life in the villages, one must not forget the children. The children play, but also help the adults. They are reared like the Choroti and Ashluslay children. They spend their lives in happy freedom, without thrashings and harsh words.

The Chiriguano and Chané children have a number of games and toys which one never sees the children of the whites in Bolivia use, and all of which seem to me to be genuinely Indian. Ee 524

First of all, the Indian children play the games of the adults that I have already mentioned. Of the Choroti and Ashluslay games, they are familiar with the hockey-like game of ball, which the Chiriguano call "tăca." I did not see it played among the Chané. As goals they use pits, and sometimes they hit the C Ce 857 526 [171]

[text continues on p. 47] ball with rackets.

Ee /210 cont./
868 accompanies his father on the hunt and feels extraordinarily
857 proud and clever if he is allowed to go home with the "common" hunting booty. The children see and learn. It is fun for them to help father and mother.

Ce
142
291
302
411

Fig. 110. Chané boy. Rio Parapiti.
He has arrows with blunt tips in his hand.

Ee
●855
[797] How different is the child-rearing in the missions, which is based on spying and tattling.

Ee
[736] Motherless children are taken in by relatives. Here, too, one not infrequently sees older aunts caressing the children of others.